

LEVEL ONE

Light

... on the
Christadelphians



Baptism in



Paul's return
11. TIMOTHY 4.
which the Lord, the Father
of our Lord Jesus Christ,
has chosen to reveal to
us in the last days of
this world.

charge to Timothy.
1. Timothy, I charge thee, that
thou observe these things,
and do them without spot,
and without reproach.
2. That thou keep the
commandments of the Lord,
that thou mayest prosper
and be able to give a
good account of thyself
at the appearing of our
Lord Jesus Christ.

the Lord, the Father
of our Lord Jesus Christ,
has chosen to reveal to
us in the last days of
this world.

Property of
Graduate Theological Union

FEB 19 1991

11.12 (Nov. - Dec) 1990

Published for the Bexley Christadelphian Ecclesia by



*Light Bible Publications
37 Dickens Close, Hartley,
Longfield DA3 8DP, England*

EDITOR

*David Evans, 57 Longmead Drive,
Sidcup, Kent DA14 4NT, England*

CORRESPONDENCE EDITOR

*Richard Griffiths, Fforest Fach
Gorsewood Road, Hartley, Kent
DA3 7DE, England*

VOLUME ELEVEN

NUMBER 12

NOVEMBER/DECEMBER 1990

CONTENTS

Who are the Christadelphians?	page 1
The name—Christadelphians	page 3
Christadelphians and their Organisation	page 6
Basic Bible teaching	page 7
The Call of the Gospel	page 13

Who are the Christadelphians?

THE CHRISTIAN WORLD today is a very confusing one! On the one hand there are the established churches who can claim many millions of adherents, and on the other hand there are a large number of believers who worship separately, and whose beliefs differ widely from those of other communities. Recent years have seen moves on the part of some church authorities to press for closer ties between the Protestant Church of England and the Church of Rome, but in general, the Christian world is a divided one.

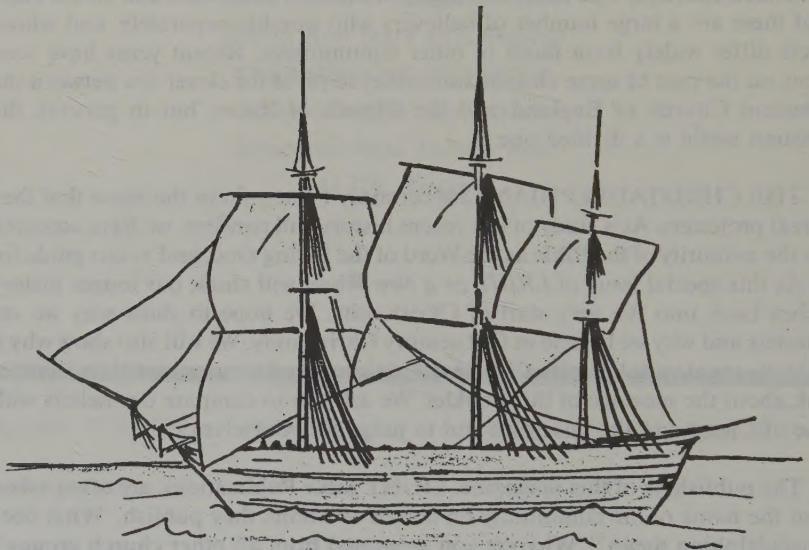
THE CHRISTADELPHIANS are certainly Protestant in the sense that they are real protesters. As a study of our recent history will confirm, we have accepted only the authority of the Bible as the Word of the Living God, and as our guide for life. As this special issue of *LIGHT on a New World* will show, our longer history reaches back into the very start of Christianity. We hope to show why we are protesters and why we believe in first century Christianity. We will also show why it is that we are at variance with Christianity at large, and we urge you, the reader, to think about the message of this booklet. We ask you to compare our beliefs with those of Christ and the Disciples and to judge for yourselves.

The publishers of this magazine, LIGHT Bible Publications, are often asked about the name of the community on behalf of whom, they publish. 'What does Christadelphian mean?' 'Why are you separated from all other church groups?' 'What is so special about your beliefs?'

It is in answer to some of these and other related questions that this issue of LIGHT magazine has been produced.

During the last century many new small religious sects sprang up with new ideas and doctrines. However, this was not the case with the Christadelphians. The name, admittedly, was new but their beliefs and doctrines were not. The Christadelphians were dedicated to a revival of the first century church. The first full article in this issue explains why the name Christadelphian came into use, and subsequent articles set out our beliefs and our way of life—we hope you will find it informative and helpful.

Editor



The 'Marquis of Wellesley'

The name— Christadelphians

On the 1st May, 1832, a passenger ship, the 'Marquis of Wellesley', set sail from St. Katherine's Dock, London, bound for New York, with a young medical practitioner on board acting as surgeon. The young doctor's name was John Thomas, and he found himself the medical attendant of eighty-nine souls, seventy being passengers, the remainder consisting of the crew.

No sooner had the ship cleared the river than bad weather set in and for two weeks they were tossed about by stormy winds and seas during which the main mast snapped off and the ship suffered considerable damage and loss. The cloudy conditions prevented observations being taken and the ship's position and progress were uncertain to say the least. When the vessel ran aground in shallow water it was lifted by the powerful waves and crashed on the bottom more than a dozen times, causing it to leak profusely, and the terrified passengers feared for their lives.

Dr Thomas was certainly not an irreligious or irreverent man but he had never made religion a particular interest. However, he now found his mind concentrated on what would become of him if this was to be his end and realised that his mind was clouded by uncertainty. It was at this time that he avowed that if ever he got ashore again, he would never rest until he found out the truth of the matter so that he might no more be found in such an uncertain state of mind.

In the mercy of God the storm abated and with a favourable wind and pumps in action the ship successfully completed its voyage, arriving safely in New York harbour, the passage having taken eight weeks. The Doctor left the ship but did not forget his resolution he had made to seek for the truth. This he did over the next few years, but the truth did not dawn on him immediately like a flash of light, but it was assiduously worked for.

Dr Thomas realised that the only means of knowing the truth in religious matters was reliance on the Bible, the Word of God, and over a period of time by comparing the doctrines held by various churches and sects with whom he came into contact with what the Bible had to say, he became convinced that he had found the truth and was baptised by total immersion in water in accordance with Bible teaching.

Travelling about America, preaching and debating, he found many who adhered to the same beliefs as he himself and a bond of fellowship sprang up between the various groups of believers, but for a long time they continued without a name, little thought having been given in this respect as it was not considered to be a necessary part of belief in Bible truth. However, in 1861 civil war broke out between the Northern and Southern states and the brethren were scattered through the divided territories. This raised the question of the duty of believers of the gospel on two counts: i) should they voluntarily join the forces of the territory in which they lived and on which they, in a sense, depended? and ii) should they obey the call to service if the government of the country conscripted the people and commanded them to join any portion of its fighting forces? After much consideration the brethren came to the conclusion that they had no alternative but to become conscientious objectors to bearing arms in accordance with the commandments of their Master, Jesus Christ and his apostles.

As the Federal law exempted all who belonged to a denomination conscientiously opposed to bearing arms, the believers requested Dr Thomas to assist them in formulating a name to distinguish them from other denominations claiming conscientious objection to military service. Dr Thomas wrote, "I did not know a better denomination that could be given to such a class of believers than 'Brethren in Christ'. This declares their true status, and as officials prefer words to phrases, the same fact is expressed in another form by the word 'Christadelphians', or 'Christou adelphoi', Christ's brethren."

AN APOSTOLIC FELLOWSHIP

In explaining the name it is important to recognise that it points the enquirer in one direction—the FIRST CENTURY. The circumstances that led to the use of the name Christadelphian must not be allowed to divert attention from the basic beliefs of the community, which are apostolic. That is, they are precisely those which the Apostles of Jesus Christ continued in their teaching. The same fundamental teaching of the first century forms that of the Christadelphian faith today, and it is the deviation of the established churches from first century teaching, that forms the basis of our PROTESTING today.

A BIBLE-BASED COMMUNITY

It is on the basis of the **WHOLE** Bible being the Word of God, that Christadelphian belief is based. When Jesus Christ preached the Gospel, he did so on the basis of the promise God had made to the Jewish Fathers and expounded in great detail by the Jewish prophets. The New Testament was not completed until late in the first century, and when it was, it confirmed the basis of true Christian belief. As Christ himself said:

'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'¹

Confirming the Jewish nature of the **TRUE** Christian Faith, the apostle Paul had this to say:

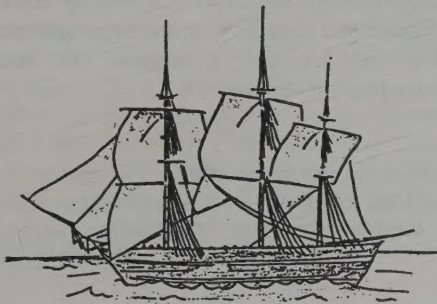
'The Scripture foresaw that God would justify the Gentiles by faith, and announced the Gospel in advance to Abraham.'²

Yes, we believe that the *whole counsel of God* can only be obtained by a total acceptance of the Bible as His Word. As Paul wrote to Timothy:

'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished (NIV thoroughly equipped) unto all good works.'³

In a later article in this booklet, we shall be describing the Christadelphian way of life, which is of necessity based upon apostolic practice. But the **BASIS** of our belief is the Bible—the **WORD OF THE LIVING GOD**.

David Evans
Bexley



¹Luke 16. 31 ²Galatians 3. 8 (NIV) ³II Timothy 3. 16

CHRISTADELPHIANS AND THEIR ORGANISATION

Christadelphians today meet in groups called *Ecclesias*—from the Greek word which is translated ‘church’. The Greek word ‘*ekklesis*’ means an invitation to come out—and hence ‘*ekklesia*’ means the body of those called out. The word was chosen to make a distinction between the body of believers and a church building.

Christadelphians do not have a paid ministry nor any central organisation. Members are baptized believers who have given assent to the principles of Bible teaching outlined in the second article. Ecclesias choose brethren to organise their affairs, conduct their services (including the weekly Breaking of Bread) and to lead their Bible studies. As the third article shows, Christadelphians feel that it is important to try to maintain standards of personal conduct that are appropriate for a brother or sister of Christ.

Christadelphian Ecclesias are found all over the world—in the United Kingdom and Europe, in Africa and in the United States of America, in India and in Australasia. Christadelphians publish a number of books and magazines for the purpose of encouraging people to read the Bible which they believe has an important message for today. This booklet is a special issue of a regular bi-monthly magazine which we would be pleased to send you free on request. The details of the ‘Freepost’ address are printed on page 18.

Let us hear the conclusion of the whole matter:
Fear God, and keep his commandments:
for this is the whole duty of man.

Ecclesiastes 12 v 13

Basic Bible teaching

SURELY ANY CHRISTIAN community worth its salt will use the entire Bible as the basis of its attitude and approach to life? After all who would buy, say, a personal computer, selectively read parts of the instruction manual, then when it will not work blame the manufacturer? Similarly, to pick and choose what parts of the Bible will receive attention and then base important fundamental doctrines upon just a few verses or chapters while ignoring the rest is dishonest and will only serve to mislead people!

BEGIN AT THE BEGINNING

For about three generations it has not been fashionable to believe that the universe and life on earth is the result of design and specific creation. It was all too simple to believe in God and explain that He created the earth according to a predetermined plan. With the advancement of scientific knowledge such ideas required too much faith! When Charles Darwin came along with his theory that life was the result of random chance he found a world ready to receive his suggestions on face value and credit them with being factual when the scientific evidence for the slow evolution of life forms from simple to complex was non-existent. Darwin's ideas were nothing more than theories and since his time, still no solid evidence has been found for the kind of development he was promoting, for example, the evolution of birds from reptiles!

Look at any item you use in your home. It exists because somebody designed it with a specific purpose in mind. Why, when we look at the entire universe and particularly the earth which is much more complicated than anything man has made, should we delude ourselves into thinking that it all came into existence by chance?

THE REASON WHY

The Bible is presented as the handbook of life, a communication from the One who designed and created the world. There is a great deal of evidence to support the Bible's claim to be divine (send for your free copy of '*LIGHT on the Bible*') and it contains all the details of the reasons for creation.

They can be summarised as follows:

God planned that men and women would be the highest form of creation.

They would be a direct reflection of Himself in thinking, deportment and character and to give Him pleasure.¹

As a result of this creation a 'divine family' would, at the right time, enjoy an unending life upon earth in fulfilling prosperity.

The Bible explains the purpose of creation and how the evil, disease and death we experience today came about, but will soon be a thing of the past. With this explanation are the details of how it will be accomplished and how we can personally benefit.

THE PLAN OF SALVATION

What spoilt the happy picture of the first couple in the garden of Eden was that when the test of keeping God's law was presented to Adam and Eve they exercised their free will and chose to disobey the simple instruction they had been given. As a result of that failure the consequences of their sin have been passed on to every succeeding generation. We are all subject to evil, disease and at last death.²

But all was not lost. God had a plan to salvage the human race and from the moment of that first act of disobedience it was put in motion.³

That plan of salvation was given to Adam and Eve, together with their descendants but with the growth in population and the increase in evil and crime the message was lost. Things got so bad about 1550 years after creation that God was compelled to destroy the world with a flood. For more than 100 years people were warned and encouraged to change their way of life, but only Noah and his immediate family believed and were saved in the special boat (called 'the ark') built for the purpose of housing the animals and people.

After the Flood the same message of salvation was again given to the people but the strong tendency to rebel had not changed. Within a few hundred years knowledge of God and His plan was lost to the masses of humanity. They simply did not want it!

¹Revelation 1. 11 ²Romans 5. 12 ³Genesis 3. 15

There was one man however who was convinced that God not only existed but that His plan for man's salvation would one day be completed. His name was Abraham. His character and faith were so strong that God revealed many details about His plan to him.

These can be summarised in three points:

His descendants would become the custodians of God's message for the world. The branch of Abraham's family who had this great responsibility grew to become the nation of Israel.

The continued existence of this nation (Israel), even in times when they had no homeland was to be a witness to the whole world that God's plan of salvation for men and women would not change. Their continued existence and identity as a separate people was a guarantee that God's plan would be finally fulfilled.

The details of the promises that form the backbone of this plan involve five things:

A land –initially Israel, but finally the whole world.⁴

A people—initially Israelis, but through them all people.⁵

Laws –made for the benefit of all people and wisely administered.⁶

A King –Jesus Christ, who qualified to be world ruler by his overcoming human nature in himself.⁷

A Kingdom that would last *for ever*.⁸

The Biblical term used for this plan in all of its phases is 'The Gospel' and although the phrase is only found in the New Testament it is founded in the Old Testament. As was quoted at the end of the previous article 'God . . . announced the Gospel in advance to Abraham'. Abraham is the man referred to above, the founder of the nation of Israel.

GO TO HEAVEN—WHO, ME?

It is strange that everybody wants to go to heaven, but nobody wants to die! For thousands of years people have been convinced that death is only a door to another life. Specifically what kind of life depended upon the country a person lived in, but by the time Jesus came it had even penetrated the religious teaching of the Jews.

If we do not look at the entire Bible it is easy to be misled. Quite simply, death is explained as a punishment for sin, and is presented as the cessation of life. When dead, a person has no awareness of anything, no knowledge of passing time or of events that occur in the world.

⁴Genesis 13. 14-17 ⁵Genesis 22. 15. 16 ⁶Isaiah 2. 2-4 ⁷Luke 1. 31-34 ⁸II Samuel 7. 12-16

As Solomon says,

'... the dead know not anything . . . for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished';⁹

Or King David,

'For in death there is no remembrance of thee: in the grave who shall give thee thanks?'¹⁰

What God has provided as 'life after death' is resurrection. Just as Jesus Christ died and came to life, so that is the pattern for all who will be saved from permanent death. Responsible believers who die are unconscious until the time when Jesus comes again.

At that time he is to do the following:

Raise the dead and gather the living believers together for judgment.¹¹

Give eternal life to all who qualify.¹²

Defeat the armies of the nations who will not submit to his righteous standards of government.¹³

Establish Jerusalem as the capital city of the world from which only laws that will bring prosperity and peace to the world will be administered.¹⁴

WHAT MAKES JESUS OF NAZARETH UNIQUE?

At the time when Adam and Eve disobeyed and brought sin and death into the world, God's plan was that mankind should have the opportunity of redemption, or salvation. This would be accomplished through the achievement of a special male descendant of Adam and Eve. Abraham would also be one of his ancestors and he would be a native born Israelite. This child would be special in the sense that he would be of human descent through his mother but God would be his father. He would be 'Son of man' as well as 'Son of God'.

In this unique position Jesus would possess human nature, just like any other person but would also have a bias to spiritual things. Like Adam and Eve he would have the choice of obeying or disobeying the instructions of God, but unlike them he chose to obey. Never once did he succumb to temptation.

In view of this, Jesus did not 'deserve' to die, because he had never sinned. However because he possessed a body of dying human nature he had to die, simply because his nature was prone to death. But having died he could not remain in the grave, so after three days and nights he came to life again. The reason for this? Quite simply, in his own nature Jesus had destroyed 'him that had the power of death, that is, the devil'.¹⁵

⁹Ecclesiastes 9. 5, 6 ¹⁰Psalms 6. 5 ¹¹Daniel 12. 2; 1 Thessalonians 4. 16 ¹²Matthew 25. 25-46

¹³Daniel 2. 44; Revelation 11. 18 ¹⁴Zechariah 14. 16, 17 ¹⁵Hebrews 2. 14

THE DEVIL, WHO OR WHAT IS HE?

The way the Bible has been written means that it is not necessarily the most straightforward book to read and understand. It contains many figures of speech and its doctrines are often not presented in language that we, living in the twentieth century, are accustomed to using. The parables are a good example of this, they are more than just simple stories. Personification of abstract ideas is another. For example, wisdom is personified as a woman and what is specifically relevant to this article, evil is also personified. In the New Testament sin in its various manifestations is often personified as 'the devil' and/or 'satan' when the writer is simply discussing human nature and its tendency to evil. For example, Acts 5 relates the story of how Ananias and his wife Sapphira tried to deceive the believers into thinking that the money they were donating to the church from the sale of some land was the entire proceeds of the sale, when in fact it was not. When discussing the matter of the deception with Ananias, Peter equates Satan filling his heart and conceiving the idea in his heart as being one and the same thing.¹⁶

What in fact happened is described by James in his epistle:

'But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.'¹⁷

THE GOSPEL—WHAT'S IN IT FOR ME?

God's desire is that all people should take full advantage of the opportunity offered in the Bible and accept salvation on the only terms under which it is available, that is God's terms. Sadly, to many those terms are not acceptable and they choose to reject them. They may be the kindest of people, they may be most generous in serving their country and community, but if they cannot accept God's terms there is nothing in the Gospel for them!

The basic elements of the terms of salvation are these:

Accept the evidence that the Bible is the Word of God.

Develop an understanding of God's plan of salvation for mankind.

Appreciate that through the death and resurrection of Jesus Christ our own sins can be forgiven.

Commitment to a new life lived according to the standards of the Bible by being baptised into Christ by immersion in water. In this new relationship we become related to the promises made to Abraham that will be fulfilled when Jesus returns from heaven and establishes one worldwide government.

¹⁶Acts 5. 1-4 ¹⁷James 1. 14, 15

Put in simple terms, this is original Christianity and as much as people may resent the idea, there is no other way to avoid perpetual death and oblivion.

Just like Adam and Eve, we have a choice! We can read the entire Bible and come to fully understand God's plan of salvation and respond as required. Or we can live by a *few* favourite verses, do what *we* think is right and take a chance.

Martin Webster
Queensville, Canada



'Thy word is as a lamp unto my feet'

The call of the gospel

CHRISTADELPHIANS BELIEVE strongly that the gospel of Christ demands a practical response. We do not share the idea sometimes put forward that all you have to do in order to be saved is to say, 'I believe in Jesus as my saviour'. Such an idea makes a large part of the New Testament superfluous. The letters written by the apostles are full of careful instructions as to how the Christian should live day by day, and in giving these instructions the apostles were following the example of Jesus their master.

Nothing can equal or replace the work of Christ. His sacrifice on the cross has alone made our salvation possible. That is the God-given means, the only way, and requires our wholehearted acceptance and faith. But to declare our belief in him is only the first step. God expects to see in our subsequent manner of life some tangible evidence that we are now truly devoting our life to Him. 'Shew me thy faith . . . by thy works'¹ is how James puts it in his forthright way.

WHERE DO WE START?

There are however differing ideas as to what the phrase 'good works' really means. The Scriptures are the only safe guide, and it is clear that in the sight of God a virtuous character is more valuable than big donations or heroic once-for-all sacrifices. Solomon's words are worth pondering: 'He that ruleth his spirit (is better) than he that taketh a city'.² Baptism and the commemoration of the last supper are the only rites enjoined upon Christ's followers. The rest of our duties may be summarised in the words of Jesus:

'If any man will come after me, let him deny himself, and take up his cross daily, and follow me'.³

¹James 2. 18 ²Proverbs 16. 32 ³Luke 9. 23

To try to understand more fully what this means we will now look carefully at Romans chapter 6, taking this as an example of the apostles' writings which, as already remarked, are full of practical instruction.

In chapter 5 Paul has been laying great stress on the grace (or favour) of God, and the 'free gift' of eternal life that is obtainable through the work of Christ. (See especially verses 15-21.) But Paul then foresees and forestalls a wrong application of his teaching. Some might say, 'If our sins provide an opportunity for God's grace to flow out to us, forgiving us for Christ's sake, then let us continue our sinful ways so that God's grace may have even more scope!' This is the question posed at the beginning of chapter 6, and Paul gives it a resounding 'NO!'—'How shall we, that are dead to sin, live any longer therein?'⁴ Those who seek salvation through Christ are *not* free to do as they please. In the remainder of the chapter Paul shows this in two ways.

THE FIRST STEP

He speaks first of the baptism which signals the beginning of life in Christ. (Important Note: This is not 'christening' of which the Bible says nothing; it is the immersion in water of an adult believer of the gospel.) Paul explains baptism as being a symbolic re-enactment of the death, burial and resurrection of Christ, by which the believer identifies himself with the sacrifice of Christ. Then what is put to death when we are baptised? Our old way of life, as it was before we turned to Jesus.

'Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.'⁵

The same theme is developed in Paul's letter to the Galatians, where he lists the evil aspects of human conduct, and then declares,

'They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.'⁶

The characteristics of 'walking in the spirit' he defines as 'love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance'. All this emerges from the ordinance of baptism when its scriptural meaning is understood.

In the latter part of Romans chapter 6 Paul introduces a further theme, that of masters and servants (slaves, really).

In coming to Jesus we change masters:

'Being then made free from sin, ye became the servants of righteousness.'⁷

⁴Romans 6. 1-2 ⁵Romans 6. 6 ⁶Galatians 5. 24-25 ⁷Romans 6. 18

The theme can be traced through this part of the chapter:

'Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God . . . For sin shall not have dominion over you . . . To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey . . . ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you . . . As ye have yielded your members servants to uncleanness . . . even so now yield your members servants to righteousness.'⁸

In Christ we have a different master, and different work—righteousness, not sinfulness, is our business. And the pay is different too!

'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.'⁹

With such vivid figures of speech Paul presses home the crucial need for practical results to be seen in the life of the disciple of Christ.

A NEW DIRECTION

The idea of two masters and of rejecting one and choosing the other was not new when Paul used it; Jesus had already said:

'No man can serve two masters . . . Ye cannot serve God and mammon.'¹⁰

This is found in that discourse of Jesus which is usually called 'The Sermon on the Mount'.¹¹ It might equally well be called 'A manual of Christian service', or even 'The job description of a disciple of Christ'. To study it is to realise that serving Christ is full time, not part time employment! He gives us our priorities, asks for our total commitment, yet this is reasonable enough, when we set this beside the example he gives us and the reward he has promised us.

In many ways serving Christ involves striking a balance between extremes. Good works have to be diligently done, but must not be paraded before others. We must 'let our light shine before men', but shun the ways and associations of this ungodly world. We must be diligent in our daily work, so providing for our own and our family's needs, but must not seek riches. We are commanded to obey rulers and magistrates, but forbidden to sue at law or to get involved in fighting or politics. Faith is the antidote to all the cares and anxieties of daily life:

'Your heavenly Father knoweth that ye have need of all these things (food and drink and clothing).

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'¹²

⁸Romans 6. 13-14, 16-17, 19 ⁹Romans 6. 23 ¹⁰Matthew 6. 24 ¹¹Matthew 5. 6, 7

¹²Matthew 6. 32-33

Jesus rounded off his teaching with the story of the two builders, the wise man who built his house on a rock, the foolish man who built on sand. When the storm arose the house built on sand collapsed, that on the rock stood firm. The wise man, explained Jesus, represents ‘whosoever heareth these sayings of mine, and *doeth them*’. The foolish man also hears Christ’s sayings; the difference is that he ‘doeth them *not*’.¹³ Thus does Jesus stress once more the vital importance of the manner of life of his disciples. It is not enough just to say ‘I’m a Christian’—we must be *doers*.

It may be helpful now to summarise the things which the Christadelphian sees as making up a life of acceptable service to Christ.

1. Baptism: immersion in water following a confession of faith in the things concerning the kingdom of God, and the name of Jesus Christ.¹⁴ Baptism signifies the forsaking of our past life, whatever it was, and a new start.
2. A new life: a new *aim* in life, that is, to serve Christ, to try and live each day of our lives in a way that will please him. That must mean paying careful attention to what he asks from us—otherwise how can we hope to please him? So we must—
3. Study God’s Word. Paul counselled Timothy, ‘Give attendance to reading’¹⁵ and he certainly meant reading the Scriptures. For more than one hundred years Christadelphians have followed a daily reading plan¹⁶ which takes us right through the Bible in a year—and then we begin again!
4. Prayer: God speaks to us in His Word; we may speak to Him in prayer through Christ who mediates for his servants at God’s right hand. Prayer is our privilege and our duty. We *must* pray, for only in confession before God do we obtain forgiveness for the sins of weakness we inevitably commit even after our baptism. In our prayers also God is pleased for us to offer praise, to make known our desires and our troubles, to seek guidance, and to pray on behalf of others in their needs. In all this we have the assurance that our prayers are heard, ‘for Christ’s sake.’
5. The Lord’s Supper. We meet together, circumstances permitting, following the example of the early Christians, on the first day of each week,¹⁷ to break bread and drink wine, the appointed symbols of Christ’s sacrifice, ‘the body and blood of the Lord.’¹⁸ It is a feast of *remembrance*—‘this do in remembrance of me.’¹⁹ It is also an expression of faith in the promise of his return—‘Ye do show the Lord’s death *till he come*.’¹⁹ Our constant aim must be to prepare and so be ready to meet him at his coming. If that daily

¹³Matthew 7. 24-27 ¹⁴Acts 8. 12 ¹⁵I Timothy 4. 13 ¹⁶‘The Bible Companion’, available from

LIGHT Bible Publications ¹⁷Acts 20. 7; I Corinthians 16. 2 ¹⁸I Corinthians 11. 27

¹⁹I Corinthians 11. 24-26

preparation entails foregoing some present benefits, well, the sacrifices made will prove to have been more than worth while in that day. This brings us to consider

THE CHRISTIAN AND THE WORLD

The New Testament is uncompromising in its condemnation of the world in general as evil and opposed to God.

'Love not the world . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.'²⁰

We are bidden to stand aside:

'Wherefore come out from among them, and be ye separate, saith the Lord.'²¹

True Christians are not rebels or troublemakers; we must obey laws, pay taxes, but not actively support the government in its political or military aims. How can we, when all our hopes are set upon the end of all human government when Jesus returns to establish God's kingdom in all the earth?

Although Jesus condemned the world for its evil ways he balanced this with a kindness and concern for the wellbeing of the individual which has never been surpassed. In the lovely story he told of the good Samaritan he clearly taught that this was the pattern he expected all his followers to copy.

Almost the last instruction of Jesus to his apostles before he ascended to heaven was, 'Go ye into all the world, and preach the gospel to every creature'.²² His followers in all succeeding ages have recognised this as part of their duty. Christadelphians try to spread the gospel message, both by individual effort and in organised activities.

Without being aggressive about it we try to remember the words of Peter, 'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.'²³

AN EARNEST ENDEAVOUR

The life of the very first Christians is described for us in these words:

'They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.'²⁴

To reproduce this ideal in a twentieth century setting is the simple aim of the Christadelphian.

Martin Evans
Redhill

²⁰I John 2. 15-16 ²¹II Corinthians 6. 17 ²²Mark 16. 15 ²³I Peter 3. 15 ²⁴Acts 2. 42

LIGHT on a New World

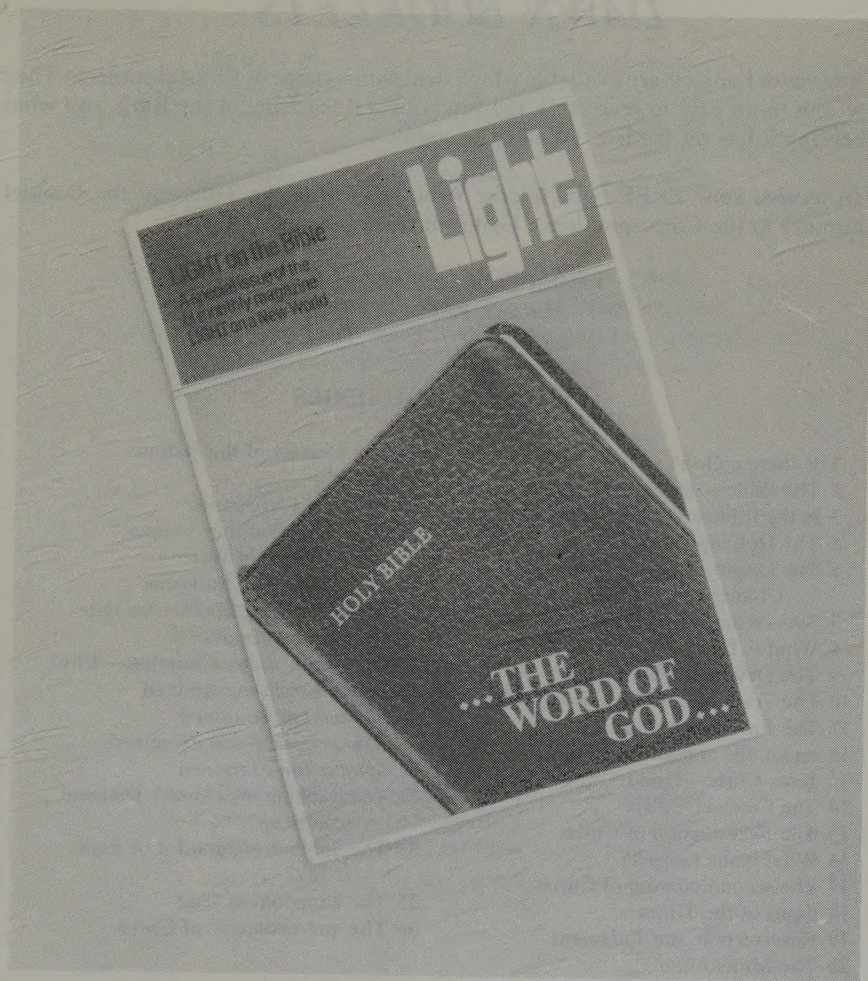
This Bi-monthly magazine is available FREE upon application. If you would like to be placed on the mailing list for LIGHT on a New World, please write to the following.

RICHARD GRIFFITHS
FFOREST FACH, GORSEWOOD ROAD,
HARTLEY, KENT DA3 7DE

BIBLE CORRESPONDENCE COURSE

In order to assist those who desire to study the Scriptures, a full correspondence course has been produced.

If you would like to know more about the course, please write to the address shown above, and a brochure outlining the study course will be forwarded for your consideration.



Send today for your FREE copy of the booklet

LIGHT ON THE BIBLE

A Light Special Issue outlining how the Bible has been brought to us, and the message of hope it contains for everyone who will read it as the Word of God.

DAWN BOOKLETS

A series of booklets are available which deal with a range of Biblical subjects. They set out in an easy to read style, the fundamental teaching of the Bible and what bearing it has on the lives of all of us today.

To receive your FREE copy, please write indicating the Title and the booklet number to the Correspondence Editor at the following address.

Fforest Fach, Gorsewood Road,
Hartley, Kent DA3 7DE

TITLES IN THE SERIES

- | | |
|--|--|
| 1 Is there a God? | 21 The Destiny of the Nations |
| 2 The Bible—How it came to us | 22 Baptism |
| 3 Is the Bible a Divine Revelation? | 23 Practical Christianity |
| 4 The Holy Spirit | 24 Miracles—Did they happen? |
| 5 The Origin of Life—Design or Chance? | 25 The Problem of War |
| 7 Sin—What it is and how it came | 26 The Problem of Suffering |
| 8 What is Death? | 27 The gifts of the Spirit—Are they possessed today? |
| 9 The Devil and Satan | 28 One Bible, many Churches—Why? |
| 10 The Truth about Heaven and Hell | 29 <i>British Israelism</i> examined |
| 11 The Promises of God | 30 <i>Mormonism</i> examined |
| 12 Israel, the chosen race | 31 <i>Roman Catholicism</i> examined |
| 13 Jesus Christ—God or man? | 32 <i>Spiritualism</i> examined |
| 14 The Cross of Christ | 33 The teaching of <i>Jehovah's Witnesses</i> examined |
| 15 The Resurrection of Christ | 34 The Sabbath—should it be kept today? |
| 16 What is the Gospel? | 35 The Kingdom of God |
| 17 The second coming of Christ | 36 The 'pre-existence' of Christ |
| 18 Signs of the Times | |
| 19 Resurrection and Judgment | |
| 20 The Millennium | |

The Christadelphians
believe the Bible (Old and New Testaments)
to be the wholly inspired and infallible Word of God.
Its principal theme is the salvation of mankind through the saving work
of the Lord Jesus Christ and the setting up of the kingdom of God
under his rulership when he returns to the earth.

*

LIGHT on a New World is published to provide
a better understanding of this true Christian hope
and the correspondence Editor will be pleased to arrange for the
magazine to be posted to any address on request

*

The Christadelphians are very willing
to answer questions about Bible teaching
either privately or in the pages of *LIGHT*,
and correspondence will be welcomed.
If a letter is intended for publication, please write
on one side of the paper only and address your letter
to the Correspondence Editor, Fforest Fach, Gorsewood Road,
Hartley, Kent DA3 7DE, England.

*

Information about public meetings arranged by
the Christadelphians in particular areas and the names
of the nearest Christadelphian representatives
can be supplied by the publishers on request.

... a special issue of
the bi-monthly magazine
Light on a New World

... about the
Christadelphians

... a Bible based
community